

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURD N ROBINSON, EDITOR.

SATURDAY, JANUARY 17, 1829.

VOLUME V.—NO. 52.

CONDITIONS.

The Christian Secretary is published every Saturday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing; if not, an addition of 50 cents, except where there is a special agreement otherwise.—Postage paid by subscribers.

The profits of this paper are, by the Convention, held sacred to the cause of Missions. A discount of twelve and a half per cent, will be made to Agents who receive and pay for eight or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary, at the time of subscribing.

No paper will be stopped except at the option of the publisher, until notice is given, and arrears are paid.

All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary, Post Paid.

From the Christian Watchman.

AN ANSWER TO DR. WOODS' LECTURES ON INFANT BAPTISM.

SENEX, No. 4.
LECTURE VII.

We come now (page 117) to his argument from circumcision. I have deferred this subject till this time, to avoid a tedious repetition, for Dr. Woods has reasoned from it in many places already considered, but here he makes it a subject of distinct consideration.

The Doctor, having "exhibited the argument which he regarded as the most weighty and conclusive in favour of the position, that the Apostles understood their commission to proselyte and baptize, as including children, comes now to several remaining topics, more or less related to the subject, which must be carefully considered."

"The first of these remaining topics is, Baptism considered as a substitute for circumcision." (117)

"It is common to speak of one thing as coming in the place of another, when there is a general agreement between them, as to the object sought, or the end to be answered, how different soever they may be in other respects." And he gives several examples. I shall cite the two which I think the most apposite. "We consider ministers of the Gospel as coming in the place of the Levitical Priesthood," "and the Lord's Supper in the place of the Passover." He then applies these observations "to the subject before us." Baptism comes in the place of circumcision. Why? Because, "When God adopted Abraham and his posterity to be his peculiar people, he commanded them to be circumcised;" "and it appears from the representation of Moses and Paul, that those who received this rite were under special obligations to become holy."

"Now if baptism comes in the place of circumcision, and is, in all important respects, designed for the same purpose; what is the natural inference respecting the extent of its application?" Alas! This inference spoils all the fine spun reasoning above recited, and a great deal more which I have not recited. The inference is "plainly this; that it (baptism) is to be applied as extensively at least, as circumcision was." But do Pædobaptists apply it thus extensively? Does Dr. Woods himself thus apply it? I presume he does not. If he does not, then is his practice at variance with his principles. But by which shall we be instructed; by his precepts or his example?

Circumcision has long been a topic, which has been made much use of by Pædobaptists, to prove that Infant Baptism is a same institution. "This reasoning," Woods once thought inconclusive. (20) But a re-examination brought him to a different conclusion. Whether he was the convert of his wishes or of his reason is left to the judgment of the reader.

But it is said there is an analogy between them from which we may reason. There is also a great dissimilitude; and it is a maxim, mentioned by Lord Bacon, in *omni axiomatico vero constituendo, major est instantia negativa. In the formation of all just axioms, the force of the negative instance is much more to be regarded than that of the affirmative.* And he cautions us against that constant error of the human mind, of being misled by resemblances. *Humane intellectus error est proprius et perperuus, ubi magis moveatur et excitetur, affirmativis quam negativis.* Circumcision and Baptism resemble one another only in one circumstance. They were initiatory rites. All other resemblances are imaginary. But they were initiatory rites of a very different nature. Baptism is the initiatory rite of the Christian religion. Circumcision was the initiatory rite of Judaism. "It was a permanent sign. It was a characteristic mark of Judaism. Birth gave a right to it. It belonged to the whole

people. Baptism is not a permanent mark. It is not a distinguishing character of real Christianity. Not birth, but a confession of faith, transfers to adults the sacred immersion. Circumcision, according to its external aspect, was a typical sacrament. Baptism exhibits in a pledge those very spiritual benefits, which circumcision typically expressed. If baptism succeeded circumcision, as a type, then a type came in the place of a type, which is very absurd." This from a Pædobaptist divine, Venema in Booth.

The second remaining topic, which is referred to at 117, is thus stated at 121. "Second. Meaning of the phrase, Seal of the Covenant." The Doctor employs several pages to ascertain the meaning of the word Covenant, and at length arrives at the conclusion, 124, that it hardly ever signifies a compact. In the course of this investigation we learn that its import is various. Sometimes it means an arrangement or plan of proceeding, 121. Sometimes a will or testament. Sometimes a promise. His argument from this topic may be thus, I believe, summarily stated. "The word covenant, when applied to infant children, means a determination, a settled purpose as to the manner in which God will treat them, 123. A religious rite which marks this determination, may justly be considered a seal or confirmation. From the covenant made with Abraham, Jewish children inherited great privileges, 127. Christian children are born into a state more favorable than the children of Israelitish parents, 128. The only important difference is, that God's establishment, (covenant) is more fraught with blessings now than formerly, 12c. "When we consider what God's covenant was formerly, and what it is under the reign of Christ, we cannot but conclude it is as proper to apply to children the present seal, as it was the former." This again is an *a priori* argument, for it "makes our own conceptions a standard by which the sacred writers are to be tried." (Stuart on Hebrews, Vol. 2, p. 267.) But here a difficulty meets the Doctor. "The transition from the former economy to the latter implied a great change; and that as the Christian economy is so widely different from that which preceded, we cannot reason from the one to the other."

The Doctor admits the change was great. "But whatever was the nature of the change it implied, no diminution of privileges to children, and of course could have no influence to prevent the application to them of the seal of the new economy." 130. But where is baptism called the seal of the new economy, or the seal of anything? Certainly not in the Scriptures. Circumcision is called a seal only once. Abraham received the sign of circumcision, a seal of the righteousness of his faith. But can it seal the righteousness of faith to an infant, who is incapable of faith? The idea is absurd. "The requisition of faith in order to baptism, may be thought to be a proof that the application of baptism was meant to be more limited than that of circumcision."

The Doctor thus removes the objection. "Of whom was faith required? Of those who were capable of understanding the nature of the requisition. The command to believe could relate to no other." But the command to teach, and the command to believe, were co-extensive. Therefore, whoever was commanded to be taught, was commanded to believe. But infants can neither believe nor be instructed. But to prove that the requisition was to adults only, the Doctor has a reason from analogy. "Adults, in order to be admitted by circumcision into the society of God's people, were required to believe in the God of Abraham." But where does he find proof of this? God tells Abraham, "he that is bought with thy money of any stranger must needs be circumcised." The command is peremptory. But though Abraham and his posterity must needs be circumcised the servants they buy, they are nowhere told they must needs make them believe in the God of Abraham; and for a very good reason, for though they could compel them to be circumcised, they could not compel them to believe.

As to the import of Infant Baptism, 135.—The utility of Infant Baptism, 138.—Relation of baptised children to the church, 145.—and the Duties of parents and the church towards baptised children, 146.—I leave them without reply. Such topics can afford only *a priori* arguments, which can never establish or refute any matter of fact.

There are several arguments *ad hominem* frequently recurring in these Lectures, the consideration of which I have deferred to this place. First, the Christian Sabbath, pp. 17, 18, 25, 37, 40. Dr. Woods makes great use of the silence of Scripture on this subject. But is the Scripture silent? Revelation i. 10—"I was in the

Spirit on the Lord's Day." "We keep the eighth day with gladness," said Barnabas, the friend and companion of Paul, "the day on which Christ arose from the dead." Ignatius and Polycarp likewise testify to the observance of the Christian Sabbath as a common practice. These fathers were contemporaries with the Apostles. I adduce these authorities to show, if any one should deny it, that the phrase, *The Lord's Day*, had the same meaning when used by St. John, that it has at the present day. Now when a word is in common use, that the thing signified by it should be in common use too, needs not a mathematical process to demonstrate. The Christian Sabbath, then, was instituted in the time of St. John, and he observed it religiously. Dr. Woods may still say there is no express divine command for it. But here is Apostolic example. And he well knows, that one example in Scripture of Infant Baptism, would immediately put an end, with the Baptists, to all controversy on the subject.

Female Communion. A writer in the Christian Watchman of October 3, 1828, who takes the signature of Onesimus, has discussed this subject in a manner, which, one would think, might take away all pretext of advancing again such an argument as Dr. Woods has thought proper to deduce from it. But his observations are calculated only for those who are skilled in the Greek language. I prefer one adapted to all classes, to the unlearned as well as to the learned, and such an one, I believe, is the following. In the 11th chap. of 1 Cor. ver. 28, 29, St. Paul says, "But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, &c." Now whether females are excluded from the sacred supper, or are commanded to partake, is decided by the meaning of the word *man* in this connexion. If it means a male in distinction from a female, then this text does not authorize women to sit down at the Sacramental feast. If the word has its general signification, namely, a human being, then are women commanded to partake. I believe no one will deny the following position of Mr. Stuart in his letters to Mr. Channing, (13) Every word takes a sense adapted to its connexion. Keeping this rule in mind, let us examine the context. In this chapter, St. Paul addresses the church at Corinth, consisting of men and women. And he commands them to keep the ordinances. Among these ordinances, some related to the women of the church, *Every woman praying and prophesying*, verse 5, and through the chapter generally, men and women are spoken of indiscriminately. Nor is there any intimation, that St. Paul intended to make a distinction of sex, when he directed the members of the church to examine themselves. The context, then, imperiously demands the general signification of the word *man*, as the sense adapted to the connexion in which it stands. Therefore, women were commanded to partake. The only pretence that the word *man* is used in this connexion as excluding the female, is, that this is sometimes its meaning. But "to show that a word is capable of another interpretation is effecting nothing." (Stuart's Commentaries, Vol. i. p. 387.)

The argument may be summed up in short, thus. The word *man* has a general signification, that is, a human being. It has also a particular signification, that is, a man, exclusively of the woman. If the word, in its present connexion, has the general signification, then is there a divine command for women to partake of the holy Supper. But I have proved, as I think, that it has this signification, and, consequently, I have proved, that there is a divine command for women to partake.

The salvation of infants is another topic on which Dr. Woods descends. (133) "Faith is required in order to salvation, as much, certainly, as in order to baptism." But the word *Apistuous*, in Mark xvi. 16, rendered in our translation, *believeth not*, signifies to reject the Gospel, which infants cannot do, (See Schieusner) and, therefore, the text has no reference to them.

The temporal subsistence of infants, (134) is on the same principle, as the salvation of infants. And upon the same principle, the argument drawn from it may be refuted. In 2 Thess. iii. 10—*Any one, who would not work, is forbidden to be maintained by the church.* But before this text can be applied to infants, it must be proved that infants have the power to will.

EXPOSITOR.

"I had not known lust except the law said—Thou shalt not covet."—Rom. 7. 7.
"Lust" "Any violent or irregular desire."—Johnson.

"I had not known the wickedness of desire except the law had said, Thou shalt not covet."—Wickfield.

"But lust [in this passage] is meant the inward motions of sin in the heart."—Gill.

If we meditate duly on this passage and examine its various aspects and bearings, we shall perhaps conclude that it implies the following particulars.

1. The continued authority and obligation of the ten commandments. This passage was written after the death, resurrection and ascension of Christ. It refers to the personal history of the author. The knowledge which it mentions, is that special knowledge which he obtained at the time of his conversion. His conversion was subsequent to the ascension of Christ. The tenth commandment was then in force. The death of Christ had not abolished it, nor in any measure relaxed its obligation. It continued in full force at the time when the apostle wrote, and was binding upon himself personally, though he was a true believer and had been so, for a number of years, and was eminently distinguished as a minister of Christ.

The apostle does not indeed directly assert, the continued authority and obligation of the laws. He proceeds here much as Moses does in the beginning of Genesis. Moses does not directly assert the divine existence, but taking this for granted, he goes on to speak of the work of God in creating the world. So Paul does not directly assert the continued authority and obligation of the ten commandments, but considering this, as a matter that none would dispute, he assumes it as a position with which to begin, and goes on to tell us of the power and efficacy of the commandments, and of the tenth in particular, in detecting and bringing to light the nature, extent and demerit of sin. We know not, that any were found in his day to deny the authority and obligation of the law of God. It had not yet entered into the minds of men, that the introduction of the new and better dispensation had loosened the obligations which bind man to his Maker. It was left to modern ingenuity to dream that gospel liberty is an exemption from moral obligation. Those who are in doubt on this subject, or who find themselves confused about it, would do well to consider the subject in detail. Let them look over the several commandments separately. Take the second table of the law. Which of these six Commandments has ceased to be in force? Which of them looses its obligation upon men when they become the disciples of Christ? Or to confine the attention to the passage under consideration. Is this tenth commandment abolished by the death of Christ? Has God ceased to say to his creatures, Thou shalt not covet? Or does he relax this command in reference to christians? Does he allow them to covet, or does he cease to forbid them to do so? Surely that man must be exceedingly dark and confused in his notions, who can for a moment doubt the continued authority and obligation of the ten commandments. And we are almost ready to conclude that we have been only beating the air in attempting to prove what no one will be found to deny.

2. The passage more directly implies the power and efficacy of the ten commandments in detecting and exposing the nature and extent of sin. I had not known lust except the law had said Thou shalt not covet. That is, I should not have known the sinfulness of the lust of covetousness if I had not become acquainted with that particular command which forbids it. A covetous lust might have sprung up in the heart; it might have greatly prevailed; and would certainly have been sinful, but it might have been greatly misunderstood, and its odious nature in a great measure concealed. But the commandment served to rouse it from its lurking place, to bring it forth into the light and to expose its true nature. The law entered that the offence might abound. One purpose for which the law was published at Sinai, written on tables of stone, and afterwards inserted in the sacred scriptures, was to show men the abundance of their offences, and for the same purpose it should be explained and enforced by the ministers of the word, and for the same purpose too it is applied to the conscience under the influence of the Holy Spirit. Many besides Paul can say—I was alive without the law once, but when the commandment came, sin revived and I died.

3. Sins of the heart are sometimes irritated and so increased, rather than diminished by means of the commands of the law. This sentiment is more clearly expressed in the following verse. "But sin taking occasion by the commandment wrought in me all manner of concupiscence." The Greek word here rendered

concupiscence, is the same which is translated lust in the preceding verse. The lusts of the heart are aroused from their dormancy by the threatening aspect of the commandment, and if they are not borne down before its power and efficacy, they will be sure to rise in rebellion against it. If any one finds difficulty in understanding this sentiment; let him carefully watch the motions of his own heart, when brought in contact with the commands of the law, and he will perhaps find it fully explained.

4. From the want of a proper knowledge of the law, men may be greatly ignorant of the sinfulness of the lusts which prevail in their hearts. The heart is deceitful as well as desperately wicked. And among the various deceptions of the heart, few things are more deceitful than the lust of covetousness. No man will seriously defend a covetous spirit, when it is called by its right name. But is not this spirit often concealed under the names of frugality, prudence and economy? And does not our opposition to it in others, sometimes arise from the working of the same spirit in our own hearts? We do not like covetousness in our neighbours, because it thwarts the same principle in ourselves. We have abundant reason to try our own hearts, and to pray to the Lord to search us that we may know what manner of spirit we are of. We brought nothing into the world with us, and we can carry nothing out; and having food and raiment, why should we not therewith be content?

SELECT COMMENTS.

Psalm, cxlv. 4.

Man is like to vanity, his days are a shadow that passeth away.

"Accordingly two sorts of the first man carried in their names a memorandum of what they and their posterity were to expect. Cain signifies possession, Abel, vanity. All the possessions of the world are of a vanishing nature, and liable to a speedy decay; or rather, they are not possessions, but pageants, which whilst they please us, pass away from us in a moment. Those we have here, are running banquets, and served in with state, but soon over. How many doth swift destruction snatch every day out of the arms of worldly felicity, and stab to the heart with one blow. Behold Belshazzar in his cups struck into a deadly trembling. Herod whom the people had newly invested with Godhead, ere it was well on, become a prey to worms; and the rich man, in his feast of delicacy, talking of prosperity laid up for many years; but that very night his soul was required to pay the reckoning."—Dr. Arrowsmith.

Matt. xi. 28, 29.

Take my yoke upon you, &c..

"God would not rest from his works of creation, till man was formed: man cannot rest from his longing desires of indigence, till God be enjoyed. Now since the fall, God is not to be enjoyed, but in, and through a mediator; therefore, when any man closeth with Christ, and not till then, he may say with the Psalmist, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.' That which the King of Saints testified, will be most easily attested by his loyal subjects. Enquire of such as are yet militant upon earth, wherein their happiness consists: the answer will be in having 'fellowship with the Father, and with his Son Jesus Christ.' Let those who are triumphant, be asked what it is that renders heaven so glorious, their glory so incomprehensible, ye shall have no other account but this, it is because they have now attained a complete fruition of that all-sufficient, all-satisfying, ever-blessed, and ever blessing object, God in Christ. Ib.

Isaiah, lv. 2.

Wherefore do ye spend your money for that which is not bread?

"Words applicable both to worldlings, and to such believers as have not yet got clear of the world. 1st To worldlings who manifestly spend not their money only, but their souls for that which is not bread. In the Lord's Prayer bread is put for all necessities, and used in the Lord's Supper, to signify the absolute necessity of receiving Christ, by whom spiritual life is supported, as the natural life is by bread. Now the accommodations doled out by men of the world, and often purchased with the loss of salvation, are justly said not to be bread, because they are neither absolutely to be had, nor able to support such as enjoy them.

"A man's life consisteth not in the abundance which he possesseth," saith our saviour. Wealth indeed, is an accessory good, but no necessary blessing.

None are made really happy by it. A Christian may be happy without it: really happy, yea, and really wealthy too; for he is abundantly rich that possesseth Christ in the midst of poverty, and doth not make treasure his God, as the servants of Mammon do, but God his treasure."—*1b.*

Matt. vi. 14, 15.

If ye forgive men their trespasses, your Heavenly Father will forgive you, &c.

"Whence it followeth, that persons addicted to revenge, so oft as they repeat that petition, 'forgive us our trespasses, as we forgive them that trespass against us,' do in effect, make a dreadful imprecation against themselves, and fetch down a curse instead of a blessing. For he that saith with his tongue, Lord, I pray thee to forgive me, as I forgive others; but meanwhile in his heart saith, I cannot, I will not forgive such a one, doth he not by consequence say to God, forgive not me? doth he not pronounce himself unworthy of pardon, and in effect, subscribe to the sentence of his own condemnation?"—*1b.*

AMERICAN BAPTIST MISSIONARIES IN INDIA VINDICATED.

The numbers referred to in the following article from the "New-Haven Chronicle," were noticed by us last week; and we then intended to wait until the gentleman to whom we have transmitted the numbers of G. S. P. (and who has before him all the facts and documents regarding the case) should furnish us with a full refutation of this calumny. But finding the following strictures in the same paper which published the obnoxious numbers, we now give them an insertion in the Secretary, reserving to ourselves the right of a more formal statement of the charges and a reply hereafter. We are somewhat surprised that the editor of a political paper of the respectable rank which the "Chronicle" holds, should be induced to admit into its columns, articles of the character of these numbers.

From the New Haven Chronicle.

Mr. Editor—

A correspondent of yours, using G. S. P. as his signature, has, recently, favoured the public with "Sketches of the origin and early progress of modern Foreign Missions."

Articles upon this subject, when written with candor, and free from acrimony, are not only admissible in a paper of the character of the Chronicle, but desirable, and, in my opinion, calculated to effect great benefit in a Christian community. Supposing no other spirit but that which warms and animates the breast of the Christian philanthropist, could have induced any writer in your columns, to appear before the public at this period, I took up his first number with pleasant anticipations, and, but for one paragraph, should have felt myself amply rewarded for the time spent in its perusal. I allude to a statement of Mr. Felix Carey's operations in 1814, and subsequently and particularly to the closing inference.—I however, imputed to this inadvertency, and continued to peruse the numbers as they came out, but the repetition of sentences as exceptionable and uncharitable as that, and even coloured with misrepresentation, has induced me to notice him in this manner, lest the public should be misled, and prejudiced upon a subject of such general interest.

In the 3d number, G. S. P. accuses Mr. Judson of *rashness* because he partially engaged himself in the London Missionary Society. But upon what ground is this accusation predicated? G. S. P. would have us believe it was because Mr. Judson was sent to that society solely to "make inquiries." But can this writer or any other rational being, really believe that Dr. Judson whose punctilious regard for the word of God, his conscience and every principle of honour has been tested by 15 years trial, in prosperity and adversity, could so far transcend the limits of his instructions, as to enter into any engagements incompatible with his acknowledged liberty? With all my fears for mankind originating in the inspired doctrine of the deceitfulness and desperate wickedness of the human heart, I must exercise more charity for my fellow men than to attach even the supposition to them, that they really believe it. Unfortunately for your correspondent he betrayed his unfriendly feelings towards Dr. Judson personally, by the unguarded admission with which he closes his third number. Here he states the American Board "resolved to make a vigorous effort to obtain funds: if they failed, to place the missionaries under the care of the London Missionary Society." Now even admitting that Mr. Judson was *rash* in entering into a partial engagement with the London Society; he was not more so than the American Board themselves. A circumstance surely, that should have been considered by his enemies, as some atonement for his crime, and by his friends as one evidence that the partial engagement, was not without high sanction. But I am making a useless waste of time in vindicating that excellent servant of God, and successful missionary of the cross, from the imputation of rashness. His consummate prudence is known to the world.

In the 4th number of your correspondent, are a few sentences which, for the

sake of the Christian cause, and the feelings of the Christian community, I trust is the climax of his uncharitableness and misrepresentation. In these sentences he conveys an idea that after the missionaries had arrived in India, and while they were perplexed with the order of the East India company's Governor to return, three of them, viz. Mr. Judson and his wife, and Mr. Rice, changed their sentiments. His catholic and truly historical expression is "deserted them and joined the Baptists."

The generality of your readers, Mr. Editor, may be ignorant of facts upon this subject but it requires an immensely greater stretch of Christian charity for me to suppose that G. S. P. is ignorant of them, than, as he says, to "suppose they," (these three missionaries) were induced to take this step by motives of interest, rather than those of duty, or real benevolence." Your correspondent has exhibited too much knowledge of missionary proceedings, to plead ignorance in this particular, and if he is ignorant, and has informed himself only from the documents of Dr. Judson's enemies, let him lay aside his pen until he has investigated the subject properly, and his passions, now inflamed by prejudices, become moderated.

The truth is, Mr. Editor, Dr. Judson and his wife, and Mr. Rice, changed their religious opinions, and became baptists in sentiment, during their passage to India; and when they landed on heathen soil, availed themselves of the first favorable opportunity to submit to the requisition of the New Testament, and follow the footsteps of their Divine Master in the ordinance of baptism. "It is" not "difficult with such facts before us," to suppose that conscientious Christians like these, would have taken "this step," were the prospect before them an immediate return to their country, or even an immediate and unobstructed entrance upon their favorite labours.

But, Sir, I am absolutely at a loss to comprehend G. S. P. when he talks about motives of interest in this transaction. What self-interest could those missionaries suppose they could promote by such a procedure? There was no Baptist Foreign Missionary Society in this country, at that time, to which they could look for support. There were, it is true, such societies, but they were extremely feeble, they had made no arrangements for the support of a foreign mission, and the principles of their organization were too limited for such a purpose. With these facts these missionaries were well acquainted, and they could not consistently, go forward in their labours, even if permitted by the government, relying upon support from the United States. Nor could they calculate with certainty upon support from English Baptists, since they had arrived in the country as American citizens, and the governor had prohibited them, for that reason, from continuing there. The prospects were darker than those of their companions who continued under the patronage of the American Board, and involved in uncertainties far more distressing than those could have experienced, they commenced their forlorn wanderings, which at length carried them to the Burman shores, where, amidst prisons, robbery, and pestilence, and in the face of ferocious enemies, and death itself, they have sealed the conscientious sincerity of their hearts, by a devotedness to their Lord, never excelled since the apostolic age.

I do not wish to be too severe in my strictures upon your correspondent, but his communications are so replete with uncharitableness, and lack so much that essential quality of missionary history, candor, I believe him justly deserving my remarks.

I have no objection to the statement of facts, if, indeed, he state facts, but a historian has nothing to do with motives; and a Christian should keep aloof from all uncharitableness of opinion as well as practice.

OBSERVER.

HONORABLE TESTIMONY TO THE VALUE OF MISSIONS.

By a British Minister.

We have much pleasure in laying before our readers the following extract from a letter written by the Colonial Secretary (Mr. Huskisson) to the Lieutenant Governor of Jamaica, dated 22d September, 1827; stating the reasons which led to the refusal, on the part of the government at home, to sanction an Act passed by the Colonial government for altering and amending the Slave Laws of Jamaica.

"If it had been possible, in the consideration of the Act to which I refer, to have abstracted from it some clauses which, I must own to you, appear to me more in the nature of what, in Parliamentary parlance, may be called a 'tack,' than as strictly relevant to the subject matter of the law itself, I might, perhaps, have felt more hesitation than I have now in concurring with my colleagues in advising his Majesty to reject the present law. The causes to which I more particularly advert, are those which appear, I must say, to have been framed in a spirit of intolerance towards the religious missions which have so long existed exempt

from such restraints and persecution in Jamaica. Without personal predilections in the doctrines either of the Wesleyans, Moravians, or other Protestant Dissenters, I have always understood, from intelligent persons acquainted with the Colonies, and upon these matters as impartial as myself, that these Missionaries (especially in the absence of an adequate church establishment) had materially contributed to the religious and moral instruction of the slaves, inculcating, as a part of that instruction, contentment with their lot, and the duties of peaceable behaviour, and of obedience to their owners. This prepossession in favour of the usefulness of their labours, I believe to be general in this country; and sure I am, that there is no feeling more general than that which revolts at any attempt to visit with punishment and degradation the conscientious teachers of Christianity, of whatever denomination, for such acts as those which are prohibited, or raised into offences, by the clauses in question.

"Not to draw invidious comparisons between ministers of the Protestant and the Catholic church, I will content myself with asking, How could it possibly be expected that we should advise his Majesty to prohibit and punish, in the persons of the former, acts, the doing of which the same law takes especial care expressly to permit to the professors of Judaism?"

"I have said, I am sure, enough to impress upon your mind, that it would not be in the power of his Majesty's government at any time hereafter to countenance regulations of this description; and to show you the necessity of strictly attending to that part of my public despatch of this date, which enjoins you not to assent to any bill imposing restraints of this nature, unless a clause be inserted for suspending its operation until his Majesty's pleasure shall be known."—*Evan. Mag.*

MORAVIAN MISSIONS.

No body of Christians in proportion to their numbers and means, have ever made such persevering and successful exertions for the spread of the Gospel as the United Brethren; none have ever manifested in a more eminent manner, the *work of faith, and labor of love, and patience of hope.* Ancient and primitive in its constitution, always resisting the Papal usurpations, the history of their church has been written in the blood of a long catalogue of martyrs. In the very midst of their fiery trials they published several editions of the Bible in the vulgar tongue. Long after other countries were in the enjoyment of the Reformation, they were visited with the most oppressive and cruel persecution, and were often driven nearly to the brink of extermination. On one of those occasions, their Bishop A. Comenius, bequeathed the remnant of his church to the parental care of the church of England, as the bulwark of the Protestant faith, a bequest to which, he doubted not, that church would do justice. It was in their flight from their native Moravia, during a persecution which harassed them from the commencement of the last century, that they settled in Germany, and though a small and exiled body, they began within a few years to send out missionaries to the most inhospitable regions, and to the most savage and degraded tribes of the known world. Wherever our species were most ignorant, most brutalized, most wretched, there have they gone, and voluntarily submitted to dangers and privations of every kind, for the purpose of instructing them in the first and most essential of the arts of civilized life, and of offering them the hopes and consolations of Christianity. They have thus been effectual to the conversion of the Greenlanders; they are laboring among the Esquimaux; the North American Indians; the negro slaves in the Japan Islands and in Dutch Guiana; and the Hottentots. They have maintained the original character and constitution of their church through all their vicissitudes, and amidst the unprecedented hardships which have accompanied their labors among the heathen. Their success may chiefly be ascribed, under the blessing of God, to the simplicity and constancy with which they exhibited the cross of Christ as the power of God and the wisdom of God.—The extent of this success has been great; they now employ about two hundred laborers, and number in their congregations upwards of 40,000 converts. The annual expenditures of their missions, beyond what the establishments furnish to their own support, about 10,000*l.* and, until recently, has been wholly and cheerfully supported by a community far from being either numerous or opulent, but of the most exemplary industry and frugality.—*Epis. Watch.*

"THE DAY OF JUDGMENT."

The Rev. Mr. H—, of the state of New-York, relates the following circumstances respecting a young lady, an orphan, the daughter of a clergyman. She had been piously educated; had often been the subject of serious impressions, and had as often resisted the influences of the Spirit. At length she was taken sick. During her sickness, Mr. H— visited her; and, after a solemn and affectionate conversation, put into her hands the Tract entitled the "Day of Judgment." This seemed to have the effect of fastening conviction up-

on her mind. She remained for some time in great distress of mind; and often, in anguish of spirit, was heard to cry out, "O that Judgment Tract! that Judgment Tract!—it has sealed my doom!" At last she was led to indulge a trembling hope of having passed from "death unto life." She afterwards recovered from sickness, and has ever since given good evidence of piety. This Tract Rev. Mr. H— says he has no doubt was among the most powerful means of her conversion.—*Am. Tr. Mag.*

"AN ARROW THROWN AT A VENTURE."

Usefulness of "the Swearer's Prayer."

The following curious letter was received by the Corresponding Secretary from an individual in Alabama, of whom he had had no previous knowledge whatever. It may serve to show in how great a variety of methods the distribution of Tracts is the means of good.

"Dear Sir,—I received your kind letter, accompanied with three small Tracts called the "Swearer's Prayer," which I have read with a feeling heart, and must confess they have been the means of my abandoning the vile and profane practice of swearing, and many other evils of which I was habitually guilty.

"I feel under great obligations to you for your kindness, and I wish I could become more acquainted with you, that I might be able to compensate you in some way at least. I should like to have your name, as you signed at the bottom of your letter, 'an affectionate but unknown friend.' I am at a loss to know how you ever knew there was such a being on earth as me, and would be very thankful if you would inform me on the subject, as I can now account for it.

"I presented two of the Tracts to my young friends, and do believe they are much benefited by them.—*ib.*

SANDWICH ISLANDS.

The joy and congratulations which the safe arrival of the missionaries at these islands has spread through the Christian community, have been somewhat damped by a fact subsequently developed. The captain of the Parthian, in which they sailed, failed to execute a material part of the contract of the owners, and compelled the passengers to perform many menial services, and subjected them to various inconveniences, which much affected the comfort of the missionaries on their passage. The Board have published an account of the circumstances, from which it appears that the evils complained of have not arisen from any want of care on their part, or on the part of the owners of the vessel, but solely from the faithlessness of the Captain.—*Chr. Missionary.*

EPISCOPAL MISSION TO GREECE.

We learn that the Rev. J. J. ROBERTSON, having been appointed by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, as an Agent to visit Greece, with the hope of opening a Mission there under the auspices of that Society, sailed from this place on Wednesday morning, in the brig Tenedos, for Smyrna. Mr. R. will land at Malta.

Levi Wolff, a brother of Joseph Wolff, the missionary, has lately renounced Judaism, in Bohemia, where he was reader in a synagogue—has removed to Dresden, and is now, with his wife, who is like-minded, receiving Christian instruction in the family of Mr. Goldberg, a missionary of the London Jews' Society.

FOREIGN MISSIONS.—The sum of \$12,427 62 was raised last year in the city of New-York, for Foreign Missions. On the extra-effort, subscriptions amounting to \$6,445 remain unpaid. Total payment and subscriptions, \$18,372 62.—An association was recently formed in the Presbyterian Church, Bowery—"and as an earnest, says the N. Y. Observer, of what may be expected from this interesting congregation, nearly or quite \$1500 were subscribed on the spot."

REVIVALS.

The blessed Lord Jesus is still pouring out his Spirit upon this church and the churches round. Since our last publication, twenty believers have been immersed and added to the church in this place. Thirteen at Little Union, twelve at Mill Creek; and six at Bardstown.—*Ken. Rec.*

Extract of a letter from brother Isaac Chapline to the publisher of the Recorder, dated Mercer County, Dec. 19th, 1828.

Dear brother,—The Lord has once more visited Shawneer, and our neighbors and neighbors' children are bowing to the reign of grace—there are but few yet, who have owned the Lord Jesus as their Saviour. About 40 came forward last Sabbath to unite in prayer to Almighty God. In haste, yours,

I. CHAPLINE.

The Rev. John Monroe—writes us from Montpelier, Richmond co. (N. C.) as follows—"During the two years preceding the present, I had been trying in a public manner, to warn poor sinners of their dan-

ger, and point them to the Lamb of God, without any apparent success, till I al. most sunk in despondency. But the Lord has been pleased in infinite mercy during the last winter, and fall preceding, to direct some of the sharp arrows of his word to the hearts of those who had long rebelled against him; and they have been made to taste the preciousness of redemption."—*C. Star.*

Revival in Gallatin, Ten.—Upwards of 600, or perhaps nearly 700, in that place and its vicinity have professed religion in the course of the last ten weeks.

Baptist General Tract Society.

The Anniversary of this Society was held in the Meeting House of the First Baptist Church in this city, on Wednesday evening last. The annual report presented a pleasing view of the operations of the Society during the past year. The receipts into the Treasury have exceeded \$5000; more than 300 pages of stereotype plates have been added to the former stock. Many works of permanent value have been sent out—such as *Pearce's Memoirs*, *Pengilly on Baptism*, *Hall on the Spirit*, &c.—*Col. Star.*

Juniata Baptist Association, Pa. for 1828.

John Hutchinson was appointed Moderator, and Joseph Miles, Clerk. Thirty-eight were added by baptism during the past year, the whole number 456.—*ib.*

The Fathers, where are they?—Two more of the fathers in the ministry ceased from their labours on the 26th ult. Elder Peter P. Roots of Mendon, Monroe co., and Elder Elias Lee, of Ballston Spa. The former came into this country when it was but a wilderness, and has laboured as a missionary in the western counties a great part of his life. The latter is more particularly known to the churches at the east, though his writings have given him celebrity through the state. He was a man of great natural strength of mind, and skilful in argument.

CAUSES OF AN UNFRUITFUL MINISTRY.

The want of experience-meetings. It is written of the people of God of old, "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." Mal. iii. 16. "Consider one another, to provoke unto love and good works." Heb. ix. 34. If some method could be devised by which the people of God could "speak often one to another," to "comfort one another and edify one another," the members of Christian churches would more eminently be "living epistles known and read of all men," for their respective ministers and pastors. If the church be not "a peculiar people zealous of good works," their improper conduct will greatly paralyze the exertions of the most pious and indefatigable ministers. It is desirable that some experienced correspondent would suggest the best method of conducting the meetings of the people of God for mutual edification.

Inattention to inquirers. It is feared that many valuable impressions of the word are lost through want of attention in those who "watch for souls." Ministers cannot know all that are seriously disposed; the principle active members should assist in encouraging the feeble minded. A regular meeting for inquiries appears important. In the church of D—, these meetings are held, and one inquirer brings another till a highly interesting group assemble, either on the Lord's day evening after the usual service, or in the week day, each "asking the way to Zion." The missionaries in Jamaica speak of their numerous inquirers. May every church be increasingly blessed with them, and may they go on from strength to strength in Zion, appearing before God!

Continuance of a minister after his usefulness has ceased.—Some are useful as regular ministers, to the close of a long life; but this is not the case of all. It appears strictly consonant with reason and scripture, that when the labors of a minister begin to decline and the cause of Christ to die in his hands, it is his duty, if he would be "clear of the blood of all men," to seek assistance in the great work, and not undo in the decline of life what has been done in his more active and useful days.

A want of local and village meetings for prayer and exhortation appears detrimental to the cause of Christ. In populous towns and cities, a single cause or even two are not sufficient to maintain a general influence, without district meetings for religious purposes, aided by a frequent visiting of the people, as in the present Loan Tract System. The unconverted are asleep, and they need arousing to attend to "the things that belong to their peace, before they are forever hid from their eyes." Adjacent hamlets, villages, poor-houses, infirmaries, jails, &c. should be visited. It is often said, "We have not persons to go." But why have we not as well as other branches of the church of Christ? Is it not because too little attention and encouragement are given to talent? The sentiment of Moses

should influence us.—“Would God, that all the Lord's people were prophets!” More labours of this nature would certainly under the divine blessing be useful. “My word shall not return unto me void.”

Lastly, *Special meetings of prayer for the revival of religion* appear necessary. Dr. Carey's motto is “Expect great things, attempt great things.” It is written, “Open thy mouth wide, and I will fill it.” “Not by might nor by power, but by my Spirit, saith the Lord.” Private, social and public prayer must be made for the out-pouring of the Spirit. Let us then humble ourselves under the mighty hand of God, and he will exalt us. Let all expect the revival of religion—all labor for it—pray for it, and he will “return to Jerusalem with mercies,” and make her “a praise on the earth.”

Hoping this subject will still engage the attention of your readers, I remain,
Baptist Repository.] *Anxietas.*

LADIES DEPARTMENT.

INTERESTING MARRIAGE SCENE.

Married, in Hopkinton, N. H., on Thanksgiving evening, by Eld. A. Caverno, Mr. Nathaniel Morrill, to Miss Eliza Gile, both of Hopkinton.

When the usual ceremonies were concluded, the father of the bride retired from the room and in a few minutes returned with a new Bible in his hand, which he presented to the new married couple, and with it the following address:—

“The business which has been transacted this evening, as it respects you, my dear children, is of no small importance. It is not like many other things transacted in this world, which may be done to-day and to-morrow may be disannulled; but this engagement is for life. The matrimonial institution by which you are bound to care for each other, is of God; and what he hath joined together he forbids man to put asunder. Both of you are young, and but a little while ago were by the laws of God and man bound to your earthly parents. You are freed from that obligation, and now are bound to each other by a sacred covenant that is to run parallel with the remainder of your associated days. Eliza, you have now become the wife of the man seated by you—you have taken that place where the decree of God calls upon you to be a help-meet.—Depend upon it, my daughter, that it will be no pleasure to your father to see you spend your time in any manner that will subvert, or will not tend to promote the interests of your husband. I charge you therefore to be strict and faithful as the sharer of his toils and a partner of his joys. And you, Nathaniel, my son, will have much care devolving upon you—you are no longer to look out for one but for both. You are to provide for your wife the necessary means for her own comfort and support, and that she may be the better prepared to administer to your own necessities. You should be extremely careful, as both of you are young, that you give your wife no occasion to doubt the reality of your affection towards her. I might cite you to many lamentable instances where the lives of young women have been made extremely wretched by the conduct of their husbands, who have but too often left them to late and unseasonable hours of the night; and whose return was rather to be dreaded than desired. This, I charge you, my son, to avoid—to shun for ever, and every thing else that would sever your partner's affection from you.

New and unthought-of duties will pour in upon you both from every quarter. Were you now sensible of all your future cares and concerns that necessarily will demand your faithfulness and fortitude, you would be constrained to say, Who is sufficient for these things? But the want of time and ability forbids me to lay before you all your duty—I, therefore, for your farther instruction and consideration, give you this invaluable, holy, and precious book, (*presenting the Bible*), which I beseech you, my dear children, to receive as the man of your counsel, and the rule of your future lives. It is the word of God, and these sacred pages contain your whole duty. The comforts you anticipate from the transactions of this evening, as you may have just reason to fear, will never be adequate to your expectations. But should you ever be so happy as to partake of the joys which this blessed book promises all those that love and obey it, you will be constrained to say that all that ever was told you, or all that you ever anticipated besides, bears no comparison to enjoyment so sublime. Then if this book is so valuable a treasure, do not wonder that your father should charge each and both of you to prize it above every thing else.—Prize it above your lives—count not your lives too dear to resign in defence of it.—Prize it above all your father has given you, or even above any thing that you may anticipate he will give you hereafter; or leave for you when he sleeps in death, and is buried out of your sight. When he is no more, and you take this holy book in your hands, remember that he gave it you on the evening of your marriage, as a token of his greatest regard for your souls and your bodies—and may God grant it may prove the desired blessing to both of you for his Son's sake.”—*Morning Star.*

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, JAN. 17, 1829.

The present number closes the 5th volume of this paper; and while we would express our grateful feelings towards those patrons who have punctually complied with the published conditions of the paper, we trust none will think we are unreasonable in desiring an immediate payment of all outstanding balances to the present time.—We are particularly led at this time, to make an appeal to all who have failed to make payment, from the fact, that our outstanding balances have accumulated to an amount which embarrasses the pecuniary concerns of the paper. And from the additional fact, that the paper will at the next number, pass from the hands of the Convention as a body corporate, into the hands of “The Christian Secretary Association,” which is now organized, and will take effect from and after the first number of the sixth volume of this paper, which will be seen to be the next number in course. The paper will be considerably enlarged, while the price will continue the same as heretofore. It will therefore be readily discovered that an increased patronage will be necessary to sustain it; and we trust the subscribers will be so well satisfied with the present arrangement, that they will exert themselves individually in extending its circulation. The new arrangement will be laid before the public in the 1st number of the next volume.

The delegates to the Convention held in this city on the 15th inst. were not numerous, owing to the severe storm. Their business, however, which was principally in regard to the paper, was transacted with much harmony of opinion and feeling.

We understand that intelligence has been received at Boston, of the destruction of 30,000 turkeys by the Russians in the vicinity of Shumla.

The bill before Congress for the occupation of the mouth of the Oregon River, was lost at the second reading.

General Intelligence.

HIGHWAY ROBBERY.

Last Evening between the hours of 6 and 7 o'clock, a drover, named ARCHER GALLOWAY, on his way from the city to the Rising Sun Tavern, was stopped by three men, all of middle height, stout made, in common dress, who suddenly came upon him and forbidding him making any noise, carried him over in Camac's woods.

They then demanded his money, and on his refusal, they made a thrust at him with a knife, which he parried off with his left arm, but which cut through his sleeve, and struck the button of his coat, and the presumption is that that stoppage saved his life.

The villains then presented a pistol at his breast which he fortunately warded off downward and the contents lodged in his thigh. They then presented a second pistol, and he relinquished his money to save his life. The villains then ran off, and he with difficulty reached the Phenix Tavern of Mr. Knox, who kindly conveyed him to the house of Mr. Hotz, where the ball was extricated by Dr. Remington.

The money, contained in a large calf skin pocket book, amounted to the sum of \$375, all he believes in United States bank notes, consisting of 100, 50, 20 and 5 dollar notes.

Mr. Galloway is from Palmyra, Wayne county, New-York. He offers 300 for the return of the money, or in proportion to the sum recovered and \$200 for the apprehension of the villains.—*Philadelphia paper.*

Infidelity.—It is mentioned in one of the New-York papers, that Johnson, who recently shot Mrs. Newman, was the printer of the *Correspondent*, an infidel (some have said atheistical) paper, published in New-York.

In Philadelphia it is designed to petition the Legislature to incorporate the flourishing infant schools of that city, into the great system of common schools, so that they might receive a portion of the general fund.

An earthquake, preceded by a noise like thunder, from the west occurred at Millidgeville, Geo. on the 11th inst.

Coal.—An extensive bed of Coal has been discovered in the State of New-Jersey, not far from Patterson. A specimen of it has been analyzed by a chymical professor. The coal was found to be composed of 74 parts carbon 24 of bitumen, and 2 of earth.

Rhode Island Coal is now selling in New York, at five dollars per ton. The coal now comes from a greater depth and improves in quality, being more free from slates and cinders.

A bill has been reported in the House of Representatives of Kentucky, subjecting to penalties and imprisonment, and of being stricken from the rolls, all attorneys, sheriffs, and constables, who shall collect moneys and fail to pay it over. A most excellent and wise provision.

From experiments, it is believed that the growing of Sugar may be rendered as profitable in Alabama as in Louisiana.

It is said the documents, respecting the N. E. Boundary, will not, probably, be ready for submission to the King of the Netherlands, under a year. A part of them only, fell nearly 30 folio volumes.

Number of Fixed Stars.—Of the fixed stars there are about two thousand visible to the naked eye on a fine night; but the number which may be seen by the means of a very powerful telescope is almost incredible, and certainly incalculable. Dr. Herschel, in a quarter of an hour, saw one hundred and sixteen thousand stars pass through a telescope, which only covered a round spot equal to one hundred and sixtieth part of the whole distance from the horizon to the zenith. Every improvement in telescopes has rendered visible, stars not seen before; and, therefore, we may conclude, that the whole of the creation is not accessible to human sight.

Velocity of Light.—The fixed stars are at an immeasurable distance from us; we will take an instance from the small stars just visible in Dr. Herschel's forty foot telescope, and endeavour to give an idea of their distance, as follows:—The earth moves round the sun with a velocity of one hundred thousand three hundred and twenty feet per second, i. e. fifty times faster than a cannon ball, as the greatest velocity of a cannon ball is two thousand feet per second. But the velocity of light is about ten thousand four hundred times greater than that of the earth; it travels in eight minutes a space that the earth would take near two years to travel; yet Dr. Herschel supposed that light had taken two millions of years to come to the earth from the small stars above mentioned.

Heber Society.—An association under this name has lately been formed among the students of the General Theological Seminary, of the Protestant Episcopal Church in the United States. Its objects are, to obtain intelligence respecting the existing state of Christianity throughout the world; to acquire information relating to the history of the Church, confining its researches to facts; to gain correct views with regard to the philosophy of missions.

Columbia River.—In discussing the subject of the proposed settlement at the mouth of the river Oregon, Mr. Everett, a few days ago, stated in the House of Representatives, that if encouragement should be afforded by government to the scheme under consideration, 3,000 respectable farmers and artisans stood ready to embark on that country.

The people of Missouri, Arkansas, Illinois, Louisiana, &c. are said to calculate on a trade to Canton and the East Indies, by way of Columbia, (Oregon) River, at some future period, which they believe will be hastened by a settlement at the mouth of that river.

The Legislature of North Carolina has chosen John Owen of Bladen County to be Governor of the State.

Tracheotomy.—Dr. Joseph T. Pitney, of Auburn, N. Y., has successfully performed this operation, or opening the windpipe directly above the breast bone, in a case of the Croup, or Rattles. The sick child was Margaret, daughter of Professor Mills, of the Auburn Theological Seminary, aged 4 years; who had been sick 3 or 10 days, and was deemed incurable.

Burning Records.—The Arkansas Gazette states, that the Clerk's office in Miller County, was destroyed by fire on the 5th ult.—no doubt, it is said, the work of an incendiary. All the records and papers belonging to the office since the organization of the County, together with the papers belonging to the post office, which was kept in the same building, were destroyed.

An Infant School has been opened in Providence.

The Washington Telegraph of Saturday, mentions that Messrs. Gallatin and Preble were still in the metropolis, “preparing the argument and evidence in the case of the difference between the United States and Great Britain, relative to the North-Eastern Boundary Line, which is to be submitted to the umpirage of the King of the Netherlands.”

South-Carolina and the Tariff.—At the close of the late discussions in the South-Carolina Legislature on the subject of the tariff, a resolution to the following effect was adopted:—“That it is expedient to make our protest to the present Congress against the constitutionality and oppressiveness of the present system of protecting duties; to enter our solemn protest on the journals of the Senate—to give a public exposition of our wrongs to our sister States, and request their cooperation to assist in such measures as may be best calculated to effect a repeal of the late tariff.” The resolution in this form was adopted on taking the final question, by ninety-eight votes against twenty. A proposition to call a convention of the people of S. C. on the 1st of December, 1828, with power to declare the tariff null and void, and adopt such means as are calculated to maintain that declaration, &c. was lost by eighty votes in the negative to forty-one in the affirmative.

Temperance in Alabama.—It is stated as a remark of Gov. Murphy, who has travelled much through the State that at least one third less ardent spirits have been drunk last year than in the year which preceded it.

Murder.—A man named Pancake killed his wife about a fortnight since at Pittsburgh.—Pancake has been turned over to the officers of justice.

University of Virginia.—This institution confers no degrees, and we believe holds no public commencement. The Rector and Visitors have published the result of their late examination, which represents the institution as prosperous and useful. The number of students matriculated during the session is 131.

The owners of more than two hundred slaves have notified the Colonization Society of their intention to liberate them, on condition of their going to Liberia. Of these, 25 are offered by a lady of Maryland 50 by a gentleman of Kentucky—18 or 20, by a Clergyman of Virginia—and 53, by a citizen of Georgia.

The following persons have been named as candidates to succeed General Jackson. John McLean, Henry Clay, J. C. Calhoun, M. Van Buren, Smith Thompson, and Daniel Webster. We hope the public mind will be kept quiet on this subject for at least two years. That there will be a number of candidates we have no doubt.

ORDINATION.

At Bainbridge, on the 11th inst. Br. Aaron Parker was ordained to the work of the gospel ministry.

Br. Simeon P. Griswold preached on the occasion: Br. N. Otis offered up the consecrating prayer: brethren, D. Robinson and S. P. Griswold laid on hands: Br. Otis gave the charge; Br. Robinson the right hand of fellowship. The concluding prayer was offered by Br. D. Root, and the address to the church was delivered by Br. Robinson. The candidate gave out a hymn, and dismissed the assembly with the benediction. The exercises were harmonious and pleasant.

INSTALLATION, &c.

On Tuesday, the 2d inst. a Baptist Church was publicly recognized at Seabrook, N. H. and Rev. Timothy P. Ropes installed over it as Pastor. Two of the candidates not having received baptism, they were baptized by Mr. Ropes at 1 o'clock, P. M. after which the services of organization took place as follows, viz: Singing; Prayer by Rev. Mr. Piper, of Stratham; Sermon by Rev. Mr. Piper, of Portsmouth; Prayer by Rev. Mr. Clark, of Haverhill, Mass. Rocks Village; Hand of Fellowship by Rev. Mr. Cook, of Brentwood; Singing.

To these services, immediately succeeded those of installation. Prayer by Rev. Mr. Barnaby, of Salisbury, Mass.; Charge by Rev. Mr. Houghton, of Newburyport, Mass.; Hand of Fellowship by Rev. Mr. Brown, of Exeter, N. H.; address to the Church and Congregation by Rev. Mr. Barnaby; Concluding Prayer by Rev. Mr. True, of Salisbury, Mass.

MARRIED.

At Wallingford, Mr. Amos Andrews, of Me. iden, to Miss Clarissa B. Butler.

OBITUARY.

In this city, Miss Julia Hinsdale, aged 38. At Bristol, Mr. Henry C. Freeman, 24.—Henry Darrow, son of Capt. E. Darrow, aged 2 years.

At Enfield, Mr. Joel Booth, aged 65. [The Printers in the State of New York, are requested to insert this.]

At Lyme, on the 25th Dec. Mrs. Phebe Parsons, relict of Col. Parsons, in the 95th year of her age. She, for many years, maintained a respectable standing in the Baptist Church; and the latter part of her life was connected with the 2d church in this town. Very few individuals have experienced so few of those infirmities of body, incident to her advanced age, as Mrs. Parsons. It is said, that during the last year, she frequently performed half, or two thirds of a day's work of spinning in a day; and not unfrequently, walked half a mile, to attend public worship; together with other services equally laborious, and apparently with as much ease, as persons generally do, at 60 or 70.

We have to discharge a very painful duty in announcing the death of Hon. Abner Forbes of Windsor, Vt. who died on Sunday, the 28th ultimo, aged 55 years. By this death community has suddenly lost a distinguished and useful citizen, the Baptist Church one of its main pillars, and various benevolent institutions a firm friend, and an able and liberal patron.

Mr. Forbes possessed talents of a high order, which being happily connected with kind, noble, and religious sentiments, qualified him for several public offices, which he filled with dignity, always evincing a sound judgment, a becoming firmness, and much decision of character.—These excellent characteristics, so rarely blended in one individual gained him the confidence, respect and esteem of his fellow citizens, and rendered him eminently useful.

The memory of the deceased will long be gratefully cherished by many who have been the recipients of his counsel, his munificence, and his generous hospitality. Such, in particular, will sympathize with his deeply afflicted widow and children, in the irreparable loss they have sustained.—*V. Telegraph.*

At Nashville, Dec. 22, Mrs. Jackson, wife of Gen. Andrew Jackson.

PROPOSALS

FOR PUBLISHING BY SUBSCRIPTION,

A Religious, Literary, and Miscellaneous

Paper, to be entitled,

THE PIONEER OF

THE VALLEY OF THE MISSISSIPPI.

By the Rev. Thomas P. Green.

Among the subjects that claim their attention the Editors will enumerate the following:

RELIGIOUS INTELLIGENCE,

embracing accounts of Revivals, Missions, Bible, Sunday School and Tract operations, selected from the numerous periodicals, now published under the patronage of Evangelical denominations and Benevolent Societies; but more particularly of such facts as shall be presented in our country. From the exposition of these facts, it will be made to appear, that the religious and moral character of these States, is on the advance, and that, a proper and well directed system of efforts, aided by the contributions and prayers of the benevolent in the older states, will tend, under the influence of the Divine Spirit, to spread over this extensive Valley, the renovating principles of truth and piety.

The religious sentiments of this paper will be decidedly Evangelical, founded upon the Revelation of God, contained in the Bible. And, while the Editors feel conscientiously bound to keep from its pages, every sentiment that tends to subvert the fundamental principles, in which most christians are agreed, yet, in the spirit of christian liberality, the paper will be open for the temperate discussion of those minor points, upon which the christian society is divided.

Under the head of

TOPOGRAPHY,

we shall give a description of villages and settlements that have sprung up on our prairies, and in our forests; and, availing ourselves of the researches of the “Antiquarian and Historical Society of Illinois,” we shall present our readers many interesting sketches of the earliest French colonists, at the period when the white man was a stranger among numerous and powerful tribes, to whom the arts of civilized life were yet unknown. In the humble church yard of some of our decayed French villages, have slept, for more than a century, many a hero of noble daring. We shall endeavor to rescue some of their names from the oblivion that is fast gathering over them.

BIOGRAPHY.

The early days of this valley have, also, witnessed the toils and sufferings of many an humble, yet, fearless champion of the Cross, whose memory should ever be held in grateful remembrance. The memoirs of some are already in our possession, and will claim an early insertion. Biographies of men, both living and dead, who have rendered themselves conspicuous, in civil or military life, will be found in the “Pioneer.”

JUVENILE DEPARTMENT.

Nor will the wants and feelings of the youthful reader be entirely forgotten. Such facts and moral sentiments, as give vigour to the mind, and mould the character of youth to habits of reading, virtue and piety will be inserted.

The education of youth, will occupy a very prominent place in our columns.

Although a large portion of this paper will be devoted to graver and more important subjects, we shall not, altogether, reject the productions of fancy.

A series of well written moral tales, graphically descriptive of the scenery and manners of the West, may be expected. And, the lovers of Poesy will find in our columns, some of the choicest effusions of the English and American Muse, and, not unfrequently a wild, but exquisite Flower, gathered from our own prairies.

While the Editors of the “Pioneer” will be silent and indifferent spectators to all the angry commotions of party politics, they will not fail to lay before their readers, a summary of Foreign and Domestic News, that all may know the particular transactions of their own, and the general affairs of other states and nations.

To conclude, it is believed, that in this paper will be found useful matter for the minister of the Gospel, and private christian; for the man of science, and the humble laborer; for the gravity of age, and the warmth of youth. As a weekly visitor to the family circle, a closet friend for the studious, a companion for the man of business in his leisure moments, and a medium of intelligence for all classes, the “Pioneer of the Valley of the Mississippi,” will make an humble, but persevering attempt to be useful. And, if untiring devotion to the public weal; if ardent and unremitting efforts to do good, will ensure public patronage, the Editors and publisher will not be unsuccessful.

This paper, for the present, will be published at Rock Spring, St. Clair co. Illinois, and will be edited by the faculty of the “Rock Spring Theological and High School,” aided by several literary and religious characters, of different denominations, it is intended, however, should public patronage, and other circumstances justify, at a future period, to remove the office to the city of St. Louis.

TERMS.

The Pioneer will be published weekly, commencing in April next, on a royal sheet of super quality, and new type, of which the prospectus is a fair specimen, at Two Dollars per annum, payable upon the reception of the first number; Two Dollars and Fifty Cents at the expiration of six months, or Three Dollars if delayed till the end of the year.

The names, and Post Office addresses of subscribers, must be sent to Rock Spring, Illinois, by the first of March next.

Rock Spring Seminary, Illinois, Dec. 1828.

The above work is recommended by the Rev. John M. Peck, of Rock Spring, Illinois.

HATS.

THE subscribers have on hand, a very extensive assortment of Hats, of every description, of their own manufacture, which they offer for sale on as good terms as can be bought in the State, at

Wholesale or Retail.

BUFFALOE ROBES,

Of a superior quality, which they offer for sale very cheap.

ALSO,

A complete assortment of Men's and Boy's

FUR AND HAIR SEAL CAPS,

Of a very Superior quality, which were selected the past week in New York; together with an extensive assortment of

HATTERS' TRIMMINGS,

where those in want will do well to call a few rods south-west of the State House.

HOADLEY & CHALKER.

Hartford Jan. 5th 1829.

Important to School Committees, Teachers, Parents, and others.

OLNEY'S

PRACTICAL SCHOOL GEOGRAPHY

AND ATLAS.

This day Published by

D. F. ROBINSON & CO.

A PRACTICAL SYSTEM OF MODERN GEOGRAPHY; or a View of the Present State of the World. Simplified and adapted to the capacity of Youth. Containing numerous Tables, Exhibiting the Divisions, settlement, Population, Extent, Lakes, Canals, and the various Institutions of the United States and Europe; the Different Forms of Government, Prevailing Religions, and the Latitude and Longitude of the Principal Places on the Globe. Embellished with numerous Engravings of manners, Customs, &c. By J. OLNEY. Accompanied by a

New and Improved Atlas,

Beautifully Coloured, containing 1. A Map of the World. 2. A Map of North America. 3. A Map of the United States. 4. A Map of New-England. 5. A Map of South America. 6. A Map of Europe. 7. A Map of Asia. 8. A Map of Africa. Exhibiting the present Empires, Kingdoms, States, the principal Canals, Length of Rivers, &c. and all the recent discoveries of Parry, Franklin, Clapperton, and others.

Hartford, Dec. 22, 1828.

THE

PROTECTION

INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of loss es.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

Hartford, July, 1828.

Book & Job Printing,

EXECUTED WITH CARE AND DESPATCH.

AT THIS OFFICE

POETRY.

A RETROSPECT.

BY J. MONTGOMERY.

I left the God of truth and light,
I left the God which gave me breath,
To wander in the wilds of night,
To perish in the snares of death!

Sweet was His service; and His yoke
Was light and easy to be borne;
Through all his bonds of love I broke;
I cast away His gifts in scorn.

I danced in folly's giddy maze;
And drank the sea, and chased the wind;
But falsehood lurked in all her ways,
Her laughter left a pang behind.

I dream'd of bliss in pleasure's bower
While pillow'd roses stayed my head;
But serpents hiss'd among the flowers,
I woke, and thorns were all my bed.

In riches then I sought for joy,
And plac'd in glittering ore my trust;
But found that gold was all alloy,
And worldly treasures fleeting dust.

I woo'd ambition—climb'd the pole,
And shone among the stars,—but fell
Headlong, in all my pride of soul,
Like Lucifer, from heaven to hell.

Now poor, and lost, and trampled down,
Where shall the chief of sinners fly,
Almighty vengeance, from thy frown?
Eternal justice, from thy eye?

Lo! through the gloom of guilty fears,
My faith discerns a dawn of grace;
My Sun of Righteousness appears
In Jesus' reconciling face.

My suffering, slain and risen Lord!
In deep distress I turn to Thee—
I claim acceptance on thy word,
My God! my God! forsake not me!

Prostrate before thy mercy seat,
I dare not, if I would, despair;
None ever perish'd at thy feet,
And I will be forever there.

Our readers, and particularly the friends of "the Columbian College," in the District of Columbia, will, we doubt not, be much gratified with the perusal of the following address of Dr. Sewall to the graduating class in the Medical department of that Institution.—It assuredly does honour to his head, and his heart.

A Charge delivered to the Graduating Class of the Columbian College, D. C., at the Medical Commencement, March 22d, 1827.

By THOMAS SEWALL, Professor of Anatomy and Physiology.

Gentlemen,—In consequence of the absence of our venerable President, it has become my duty to address you upon the present occasion, on the subject of your moral department in future life; a duty which I cannot assume but with diffidence, as well from the delicacy of its nature as from the responsibility which it involves.

This day, gentlemen, you cease to be the pupils of the Columbian College; but you assume a relation more important to you, and not less interesting to us, than that which you have sustained during the period of your studies. You are admitted to the high and responsible station of practitioners of medicine, welcomed to full fellowship, and invited to participate in its labors and benefits. You are about to receive from us the highest testimony of confidence which the profession can confer. We are then, gentlemen, to separate, and you are to be situated in different and perhaps in distant parts of our country.

The profession you have chosen will place you in a commanding attitude, and give you an influence in society far beyond the scene of your personal labors. The responsibility you assume is great, and the duty arduous; to sustain them you will require not only an accurate and extensive knowledge of the science of medicine, but you will need the light of moral principle to direct your steps in the various and often perplexing circumstances in which you will be placed. And permit me, my young friends, before I place in your hands the parchment roll which you are to bear away as the evidence of your attainments and of our confidence in your skill—before I place upon you the final seal of approbation, to bring to your view and press upon your consideration, some of those moral duties which are more particularly involved in the practice of your profession.

1. Maintain, gentlemen, a sacred regard to Truth.

Truth is the great moral bond of society; it is the very basis of moral character, the element of which all other virtues are only modifications.

"Early in life," says Dr. Franklin, "I became convinced that truth, in transactions between man and man, was of the utmost importance to the happiness of life, and I resolved from that moment, and wrote the resolution in my journal, to practise it as long as I lived. I knew its value and made a solemn engagement with myself never to depart from it."

It is derogatory to the influence of the profession, that the want of veracity has been alleged as the too frequent vice of medical men; and it should be equally mortifying to us, that the peculiar nature of the profession has been urged in extenuation of this despicable offence. It is said that the frequent necessity for concealing from the patient or his friends the

nature and danger of his disease, furnishes an apology to the physician for the practice of prevarication; but the intelligent, the honorable and high-minded physician, will never thank the world for such an apology. He needs not resort to falsehood to shelter him from the charge of error or want of skill. He desires not to augment the difficulty of his cases, or to enhance the importance of his cures.

Falsehood is the offspring of a debased and grovelling mind, and is resorted to only to cover ignorance, or to conceal the workings of a dishonest heart; and in no character does it appear more odious than in that of the physician.

"Of all lying," says Dr. Johnson, "I have the greatest abhorrence of telling a lie to a sick man for fear of alarming him."

Although there are many cases in which it is highly proper for the physician to encourage the hopes of his patient and dissipate his fears, there is no case in which it is justifiable to do it at the expense of truth!

To conceal from a dying man his situation, not only involves a sacrifice of truth, but is a violation of the highest principles of honor and justice.

Maintain, gentlemen, in all your intercourse with your fellow men, a sacred regard to truth: make it your polar star, and it shall prove your grand moral beacon in every situation of life.

Remember the favourite maxim of that venerable moralist and philosopher, William Penn. "A man of veracity," says he, "is a true man, a bold man, a steady man. He is to be trusted and relied upon. No bribes can corrupt him, no fears daunt him." Be assured that where this principle is wanting, you will look in vain for any other virtue.

2. Be attentive to the sufferings of the poor.

This is a virtue for which our profession has generally been highly distinguished.

There have been but few physicians in any age or country, so merciless as to withhold their professional services from the poor, or so avaricious as to exact from them the pittance necessary to procure the comforts of life. The great and good of our profession, in all times, have regarded their attendance on the poor as a duty and a privilege, and no one ever faithfully administered to the necessities of this portion of the community, without receiving an ample reward.

Most of our great men have laid the foundation of their eminence in the experience they have derived from an attendance on the poor, and to this class they have been principally indebted for their introduction into more lucrative business. Sydenham, Boerhave, Fothergill and Rush, furnish eminent examples of this truth.

Wherever your lot may be cast, gentlemen, let the poor be the subjects of your peculiar care, and while you derive a high satisfaction in relieving their sufferings, their diseases will open to you a field of observation and experience, of the highest importance to you in setting out in life.

Remember, too, that you are stewards appointed to dispense the bounties of a munificent Providence, and that what you bestow on the deserving, while it is a voluntary gift of your hands, is a debt that you owe and are bound in duty to pay.

"Cast your bread upon the waters and you shall find it after many days." Yes, you shall find it before many days. Be just to the poor, and their gratitude and friendship shall protect and comfort you, when the applauses of the great, and the rewards of the wealthy, shall cease to follow you.

"When the ear heard me then it blessed me, and when the eye saw me it gave witness to me.

"Because I delivered the poor that cried, and the fatherless and him that had none to help him.

"The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

Besides gratuitous attendance on the poor, there are others, on whom it will be equally your duty to attend without charge, such as the clergy of all denominations, and their families, physicians and the widows and orphans of physicians, and especially indigent strangers who are taken sick from home. All persons devoted to the improvement of science, morals, and religion, or who are connected with institutions for the amelioration of the condition of man, will have peculiar claims upon your professional services when they are placed in circumstances of indigence.

3. In professional intercourse, assiduously cultivate a pure and elevated style of conversation, urbanity and gentleness of manner, and kindness of heart.

These are virtues which adorn the medical practitioner, and it is deeply regretted that too often they compose no part of his character.

The practical duties of the physician, the tender and often heart-rending scenes he is called to witness, the society with which he has to mingle, all unite to render them indispensable to the proper discharge of his duty. Indeed, so just an estimate does the community place upon these qualifications, that but few physicians who have been characterized by vulgar and profane language, rude and un-

courteous manners, or an unfeeling heart, have ever possessed the confidence and affection of their patients, or the respect of the public.

Study, gentlemen, so to unite in your department, tenderness with firmness, condescension with dignity, sedateness of manner with cheerfulness of spirit, as to inspire the minds of your patients with confidence, gratitude and respect.

4. Maintain a due observance of the Sabbath.

It is a stigma on the profession, that this sacred day, set apart for the most important purposes, has been so little regarded by medical men. Instead of a day of rest and devotion, it has too often been a day of professional study, or devoted to such duties as could be performed equally well on other days of the week. Indeed, some physicians have been in the habit of reserving all their consulting visits for the Sabbath so far as circumstances would admit, and of appropriating this day to the performing of such surgical operations as did not require immediate attention, and for no other reason than because it is a day of leisure on which the members of the profession can more conveniently be assembled. But the practice, it is believed, is subsiding in our country, and the Sabbath is more generally respected than it has been in times past.

The observance of the Sabbath, and an attendance on such devotional exercises as are within your reach, is a duty you are bound to perform as far as is compatible with the urgency of the cases committed to your care; and it will seldom happen that your cases are so urgent, or your practice so extensive, as not to be disposed of during the interval of public worship.

Dr. Rush used to say that he never knew a time when his professional business in Philadelphia did not admit of his attendance on public worship at least half of the day, and he never failed to inculcate the importance of this duty on his pupils.

Another custom, recommended and practised by this distinguished philanthropist and physician, will be equally worthy of your imitation as soon as your circumstances will admit; that of bestowing all Sabbath fees on objects of charity.

5. Be guarded against Infidel sentiments.

When we consider the peculiar character of our profession, as displayed in the wonderful structure and organization of Man, in the various functions of his body, their necessary connexion and mutual dependence, the whole animated by an invisible agent; enabling every part to act in harmony with the rest, and subject to the control of an intelligent principle, all of which bear the visible impression of a divine hand: and when, too, we contemplate the profession as exhibited in the scenery of the death-bed, in the deep repentance of the profligate and in the dying confessions of the infidel, and these appalling circumstances placed in contrast with the animating hopes of the Christian, the serenity of his last moments, the unshaken confidence that nerves his spirit in its passage through the dark vale, all of which come under the view of the physician, there would seem to be no necessity for admonishing you on this subject.

Yet, under all these circumstances, some of the members of our profession have imbibed infidel principles, inasmuch that it has been seriously questioned whether there was not something inherent in the science itself, calculated to originate and to cherish a disbelief in a divine agency. But the sentiment is as unfounded as it is unphilosophical. Both the study, and the practice of medicine, are alike calculated to impress the candid mind with a conviction of the existence of the Supreme being, and to excite the highest admiration of his power, wisdom and beneficence.

Whatever may have been the moral and religious state of the profession in other times, and in other countries, its present condition, and particularly in the United States, shows us that there is no necessary connexion between the science of medicine and scepticism; and it must be gratifying to the profession to recognize the fact, that all the most eminent physicians of our country openly espouse the Christian religion, defend its doctrines, and give the whole weight of their influence in support of moral and religious institutions.

Remember, that the way of Infidelity is downward, and that when you once enter it, every succeeding step will urge you onward with increasing celerity. Few have trod this dark and fearful path, and returned to warn others its fatal termination.

Flee, gentlemen, that chilling system of philosophy, which sees in the universe no design, in adversity no tendency to good, in futurity no gleams of hope, and in heaven no Creator, Benefactor, Father or Judge.

Study daily the oracles of divine truth, and while you examine the pages of the sacred volume, open your mind to the conviction of its evidences, and be guided by its precepts.

6. Observe strict temperance in the use of ardent spirits.

There is no subject, gentlemen on which I would entreat you with more earnestness than upon this. It is a rock on which many of our profession have foundered, a whirlpool into which many of them have been drawn.

The habits and the occupation of the physician expose him peculiarly to the vice of intemperance. The arduousness and the irregularity of his business, his exposure to the vicissitudes and inclemencies of the season, the interruption to his hours of repose, all seem to call for refreshment, and furnish his friends with an apology for constantly urging upon him the use of ardent spirits.

But, gentlemen, beware how you yield to such solicitations. Though there may seem to be no danger at first, when it is known that you can join your friends in a social glass you will be surrounded by merry companions, and solicitude to drink at every house and upon every occasion.

Recollect that no person ever became a drunkard at once. In almost every case the progress is slow and imperceptible, and probably no one ever felt the least apprehension of danger, when he began to fall. But he advances by degrees, and at every step his path becomes more steep, and every day adds a new and a stronger link to the chain that binds him beyond the hope of deliverance.

How many an unwary traveller in our profession has thus fallen; and how affecting to see a cultivated mind lose its polish and its dignity, brilliant talents clouded, and strong powers enervated; to see the noblest work of the Deity shattered and laid in ruins, by the terrible agency of ardent spirit!

Universal temperance is incumbent on you, not merely as essentially requisite to preserve your minds in that unclouded state, which may render you equally able at all times to pronounce on the cases you may be called to investigate, but because it is a virtue which you will often find it your duty to inculcate on your patients, and which you will enforce with but little effect, if it is not regularly exemplified in your own conduct.

Shun, gentlemen, the first temptation which may assail you, and when it shall be once known that you are inexorable, your acquaintance will cease their importunities, and no longer offer you those well meant but dangerous civilities.

7. Intimately connected with intemperance is the practice of gambling, a vice which though less common, is not less destructive to the peace of society, find to domestic happiness and virtue.

Let me exhort you, gentlemen, to abstain from all games of chance, as a practice alike degrading to you as men, and inconsistent with the dignity, and the high and important duties, of your profession.

8. Discountenance and abstain from the practice of duelling.

It is highly creditable to our profession, that so few of its members have exposed themselves in single combat. A few have exposed themselves, and some fallen, and many more have been accessory to the crime, by attending the combatants to the field, and extending to them surgical aid.

How absurd, how inconsistent it is, for that man whose peculiar province, and let me say privilege it is to preserve life, voluntarily to mingle his blood with that of his fellow.

Never forget, gentlemen, that you have been this day received as members of the medical profession, have taken upon you its vows, and assumed its responsibilities. You are no longer at your own disposal; you are the property of the profession, of the public, and more particularly of that community, who shall give you a residence, and confide to your hands their lives and health. To tear yourself from them by an act of self-destruction, would involve a violation of the highest principles of honor, of gratitude, of justice and of truth.

In all this I say nothing of the obligations which bind you to your family and friends, nothing of your obligations to your country and to your God. Here let conscience decide.

And when you have made the decision, gentlemen, let your country see that you have too high a sense of moral rectitude to embroil your hands in human blood. Let the world see that you have too much elevation of soul, too much independence of spirit, to be awed by the clamor of unprincipled men, and induced to yield to this unhallowed practice.

Finally, gentlemen, keep constantly in view the moral obligations you are under to your patients and to the community.

Your profession, while it will give you, if properly sustained, an extensive influence in society, will present you with frequent opportunities of exerting a controlling power in private, and in circumstances the most important.

The moral and religious influence of sickness is, no doubt, highly beneficial to the best interests of man, and of society. At this time the stoutest heart is softened, old animosities are forgotten, the mind looks back with regret upon the errors of past times, and extends itself forward with new and better resolutions to the future. Old vices are broken off, and the mind then, if ever, is open to the convictions of truth.

The frequent opportunities you will en-

joy of promoting and strengthening the good resolutions of your patients, and especially if suffering under the consequences of vicious conduct, ought never to be neglected. Your council and reproof will be listened to with respect, and received as tokens of friendship, whenever they are imparted at proper seasons, and evince a sincere interest in the welfare of the individual to whom they are addressed.

You will sometimes be made the depository of secrets, and such, too, as deeply concern the happiness of families and the welfare of Society. Whatever you thus receive, preserve inviolable.

You will often have it in your power to prevent family discord, and to heal family feuds. You will hold the reputation of many in your hands. In such cases it will be your duty to throw the mantle of charity over the frailties of human nature, and to do to others as you would that they should do to you.

Thus armed with the panoply of virtue, we fear not to bid you go. Go, gentlemen, enter the abodes of wretchedness and distress, and while you dispense the powers of the healing art, forget not to comfort the aching heart, to calm the heaving breast, and to wipe away the tear of sorrow. Let the widow, and the orphan, find in you a guide and protector; the youth, a bright example of moral virtue; and the aged, a staff to sustain him in his decrepitude.

And when each of you, after a long life of eminent services, shall have sunk to the grave, may the traveller who passes by point to your tomb and say,—There lies the dust of an honest man, one who loved truth, was just to the poor, was pure, kind and courteous, revered the Sabbath, discountenanced infidelity, reprov'd drunkenness, gambling and duelling, and practised and enforced all the moral virtues.

LINCOLN & EDMANDS

Have in Press,

Under direction of the Baptist Board for Foreign Missions,

A MEMOIR OF

MRS. ANN H. JUDSON,

Late Missionary to Burmah;

Including A History of the Burman Mission.

BY JAMES D. KNOWLES,

Pastor of the Second Baptist Church in Boston.

The deep interest which the Christian public have manifested in the diversified and hazardous scenes of the Mission to Burmah, and the persevering and arduous labours of Mrs. Judson, must ensure an extensive subscription to this work. The condensed History of the Mission, which will also be comprised in the publication, will be happily adapted to excite increased efforts for the advancement of Missionary operations. The Ministers of the Gospel are particularly solicited to act as Agents in procuring subscribers in their several societies, which can be effected, without waiting to receive a prospectus.

CONDITIONS.

I. The work will consist of about 350 pages, duodecimo, and will be accompanied with a copperplate engraved portrait of Mrs. Judson, with a Map of the Burman Empire, and a specimen of the Burman Language.

II. The price will be One Dollar, neatly bound, and eighty-seven cents, in boards, with cloth backs.

III. To persons who obtain subscribers, and become responsible, the work will be furnished on the following terms: on less than 25 copies, every sixth copy will be furnished gratis—from 25 to 50, every fifth copy.

Boston. 59 Washington-Street, Dec. 1, 1823.

Subscriptions for this work will be received at the office of the Christian Secretary.

ÆTNA

INSURANCE COMPANY.

Incorporated for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a Capital of

200,000 Dollars,

SECURED and vested in the best possible manner—offer to take risks on terms as favourable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is key at the East door of Morgan's Exchange Coffee-House State-street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company, are.
Thomas K. Brace, Charles Babcock,
Henry L. Ellsworth, Christopher Saunders,
Thomas Belden, Jesse Savage,
Samuel Tudor, Joseph Pratt,
Henry Kilbourn, George Beach,
Joseph Morgan, Elisha Dodd,
Stephen Spencer, Oliver D. Cooke,
Griffin Steadman, James Thomas,
Dennison Morgan.

THOMAS K. BRACE, President,
James M. Goodwin, Secretary.

Hartford, June 21.

NOTICE.

Agreeable to an order from Oliver Pease, Esq. Judge of Probate for the district of Suffolk, will be sold at public auction, all the real and personal estate, with the incumbency of the Widow's Dower that belonged to Moses Austin, late of Suffolk, deceased, on the 21st day of January, 1824, at the late dwelling House of said deceased, (unless previously disposed of at private sale.) Sales to commence at 1 o'clock, P. M.

MOSES S. WARREN Administrator.
Suffield, Dec. 26, 1823.

NOTICE.

By order of the Court of Probate for the district of Southington, will be sold at public vendue, on the first Monday of February, 1824, unless previously disposed of at private sale, so much of the real estate of Stoddard Neal, late of Southington, deceased, as will raise the sum of One Hundred Dollars, with incidental charges. Sales to commence at one o'clock, P. M. at the late dwelling house of the deceased.

JOHN NEAL, Executor.
Southington, Dec. 29, 1823.